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## GEOGRAPHIC NAMES OF ANGOLA, WEST AFRICA.

BY

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The map which accompanies this article is the one announced in my report on Angola, published in No. 147 of U. S. Consular Reports, and it completes the general map of Angola, illustrating said Consular Report.

As now enlarged by treaties with Germany, Great Britain and the Kongo-State, the Portuguese Province of Angola stretches from the Kongo to the Kunene River and from the Atlantic to the Kassai River. But the Angola nation, of Bantu stock, occupies only the region between Loanda and the Kuangu River from west to east, and between the Lifune and Longa Rivers, from north to south, expanding north and south toward the interior. Its area is very nearly covered by the present map.

The cartography of Angola, like that of all Central Africa, is yet in its infancy. There is no satisfactory map of the Province, nor of any portion thereof. The map of Angola, just published by the *Commissão de Cartographia* of Lisbon, though beautifully got up, bristles with misprints of names, and fails to give any additional information to that in previous maps.

The only points determined by scientific observations are found along the coast, and on the routes of the

Portuguese and German explorers who have gone from Loanda to Kassanji and up through the (Ngola) country. All the locations in the left Kuanza basin and on the Longa River are simply guess-work. Nor are the locations between the Loji and Mbengu Rivers as reliable as they should be, considering their vicinity to Loanda.

In regard to this map, and all other maps of Central Africa, it may be well to state a few cartographic points, very little known.

(1) The names of countries, tribes, rivers, mountains and localities are almost invariably mis-spelled and mis-pronounced; because the travellers who jotted them down, and the cartographers who reproduced their maps, were no linguists, and because there is no standard system of transliteration commanding universal adherence.

(2) The names given by travellers are generally those furnished by their native guides and carriers, frequently nick-names, and always adapted to the phonologic characteristics of their dialect. The correct name, used by the people of the place or the ruling language, can only be obtained by a resident having a fair knowledge of the local language.

(3) The rivers and mountains are the only reliable, unchangeable landmarks. But their names, in Bantu Africa, are so little varied, that within a radius of fifty miles two mountains, or two rivers running in opposite directions, may bear the same name; and within a radius of a few hundred miles half a dozen rivers or mountains of the same name may be found. Travellers also frequently mistake the generic for the proper name.

(4) The names of native towns and villages are, with very few exceptions, those of the respective chiefs. These do not change with each successive chief, but, like that of Pharaoh, belong to, and are inherited with the office. But the residence of the chief (and site of his village) is either systematically changed after each chief's death, or is subject to fitful transfers owing to the injunction of the diviner, or medicine-man. An African village is still essentially a camp of grass tabernacles.

(5) It is remarkable that, although villages are constantly shifting, and tribes are displaced by wars and commercial pursuits, there has been next to no important change in the habitat of Central African nations within the four hundred years since the discoveries of the Portuguese brought them within the sphere of authentic history. The movements are within a circle.

(6) As every Bantu noun belongs to one of about ten classes, with a different prefix for the singular and for the plural, and as every Bantu tribe or nation has a different set of prefixes, it is evident that only the linguist who has made a comparative study of the Bantu-languages can find his way in the maze of conflicting names, and that a few decades of hard linguistic research must elapse before a satisfactory accuracy can be attained for the whole Bantu-field. Linguistic geographers and geographic linguists must take up one field after another as a specialty, and the geographical societies ought to encourage them in this needed and arduous undertaking.

Excepting a few names of places in the regions

visited by me, or about which I had gathered original information, the present map contains no new geographic names. It is for the most part an eclectic combination of previous special maps, partly rectified.

Its novel feature is that all the names are carefully written as pronounced by the natives of Angola and spelled in accordance with the phonetic orthography adopted in their rising literature.

The pronunciation of Ki-mbundu, the language of Angola, is as follows :

All the vowels as in Italian, *e* and *o* with the open sound. Followed in the same syllable by a vowel, *u* and *i* sound like *w* and *y*. The consonants as in English, except *g* (always hard), *j* as in French, *s* (always sharp), *x* (=sh in English).

The following lists show the difference between the native names and the customary Portuguese spelling and pronunciation :

#### NAMES OF COUNTRIES AND TRIBES.

KI-MBUNDU	PORTUGUESE	KI-MBUNDU	PORTUGUESE
Musulu	Mosulo	Ma-kioko }	Quiocos
Mutemu	Motemo	Kibokue }	Quioboco
Mbamba-Mbuila	Bamba Ambuila	Ma-Xinji	Xinges or Chinges
Ma-hungu	Mahungos	Ndulu	Andulo
Ji-ndembu	Dembos	Mbulama	Bolama
A-bidi	Mubiris	Haku	Haco
Kakulu-Kabasa	Caculo Cabaça	Kibala	Quibala
Ngulungu	Golungo Alto	Kiengi	Quiengue
Kanzengu	Cazengo	Nguenji	Guenze
Ngola	Angola	Mbaka	Ambaca
Mbondo	Bondos	Lubolo	Libollo
Mbamba	Bambeiros	Kisama	Quissama
I-mbangala	Bangalas	Ba-sumbe	Sumbes
		Mbuiyi	Amboim

#### NAMES OF RIVERS.

Loji	Loje	Lukala	Lucalla
Ngezu	Nguezo	Kuiji	Cuiji
Ndanji	Dande	Kuangu	Quango
Mbengu }	{ Bengo	Luiyi	Lui
Nzenza }	{ Zenza	Kambu	Cambo
Kuanza	Quanza or Coanza	Ngangu	Gango

NAMES OF PRINCIPAL LOCALITIES.

Luanda	Loanda	Pungu a Ndongo	Pungo Andongo
Mbidiji	Ambriz	Kahuhi	Cahughi
Ndondo	Dondo	Malanji	Malange
Bulutu	Bom-Jesus, Bruto	Tala-mu-Ngongo	Talla Mugongo
Kalungembu	Calunguambo	Kasanji	Cassange
Ji-pambu	Pambos	Kapenda ka Mulemba	
Kasoki	Cassoque		Capenda Camulemba
Ndanji a Menia	Danje a Menha	Xa-Kalumbu	Chacalumbo
Niange a Pepe	Nhangue Apepe	Nduki*	Duque de Bragança
Kiongua	Quiongua		

ETYMOLOGY OF NAMES.

LUANDA. This has long been discussed by the newspapers of Loanda; but the only probable solution is that it signifies "lowland" and that it was given at first only to the site occupied by the present Lower City, which resembles the pit of an amphitheatre. To this day, every quarter of Loanda has its own native name; and in native parlance, "Let us go to Loanda" is synonymous with "Let us go down town." The Bay of Loanda is called *Kalunga Kofele*, that is "the Little Ocean," and the great ocean is *Kalunga Konene*.

MUTOLO. This is used for any wild forest region where fugitives find a shelter. The Mutolo, back of Loanda, has been the refuge of the last elephants. While they have been killed and scared off for a thousand miles to the east and a hundred miles to the north and south, a few specimens of this pachyderm have managed to prolong the struggle of life to this day at the very door of the Queen City of West Africa. In the slaving times the Mutolo was inhabited by runaway slaves with whom the Portuguese authorities had little wars. Even to-day the modern slaves of Loanda and the Quanza plantations (the contract servants and la-

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\*This is simply an adaptation of the Portuguese *Duque*.

borers) often try to hide themselves in those solitary woods.

MUXIMA. This is the name of the Kisama Chief who allowed the Portuguese to build a fort and a church on the left bank of the Kuanza River. In native parlance the place is still called *Bu Sexi*. The literal translation of *Muxima* is "liver;" but figuratively it is used just as we use "heart."

MASANGANU. Derived from *Ku-sanga*, to come across, to find, and from *Ku-sangana*, to find one another, to meet, it designates the meeting-place, confluence, of rivers; in this case of the Lukala and Kuanza.

NDONDO. This is the name of a shrub.

NDANJI signifies, according to a different intonation of the vowels, (1) a root, (2) a flat rock cropping up from the ground. In Ndanji a Menia (water-rock) the etymology fits in well. In the case of the river Ndanji has also the intonation of the equivalent for rock or slab, not of that for root.

JI-PAMBU is the plural of *pambu*, road, used for crossings or bifurcations.

NIANGE is the name of a white bird which follows the cattle.

PUNGU A NDONGO has, like Loanda, given rise to many discussions. It offers no difficulty for the trained linguist. *Pungu* is used (1) for a big fish, the size of a man; (2) in combination with *Nzambi* (God) as *Nzambi a Pungu* (the great God); (3) for the biggest of the stupendous rocks of Pungu a Ndongo. It evidently meant originally "superlative greatness." *Ndongo* is the name of the Kingdom of Angola. To this day the *Ngola* tribe is also called *Ndongo*, and one of the prov-

inces of the independent *Ngola* Kingdom bears the name of *Ndongo*. *Ndanji* and *Matamba* are the other provinces. *Ndongo*, *Ndanji* and *Matamba* were united, it seems, under the rule of *Ngola Kiluanji kia Samba*, the supreme chief. After the taking of *Loanda* by the Portuguese, *Ngola*, the King of *Ndongo*, moved his residence to the natural fortress of *Pungu a Ndongo*. Hence the meaning "The big rock of *Ndongo*." Driven again from his residence, the King of *Ndongo* moved to his present *mbanza* (capital) on the river *Hamba*.

NGOLA. This must originally have been the title of a chief of the A-mbundu (Ki-mbundu speaking) nation. The *Kisama* people, who have scarcely been modified by 400 years of contact with the whites, still say *ngol'etu* (our *ngola*) in addressing a chief. Its meaning is "lord" and it may be simply another pronunciation of *ngana*, the present equivalent for "free man, lord, mister, sir." The vowels *o-a* are often pronounced *a-a*, and *l* and *n* between vowels are frequently interchangeable. As the King is the representative of the nation, and all his subjects are his children, they are called by his name *akua-Ngola* (people of the *Ngola*) just as they say *akua-Kasanji* (people of *Kasanji*) when speaking of the *I-mbangala*, or as we might call the Egyptians *Pharaonites* from *Pharaoh*, their King.

NDALA. This word, of such frequent occurrence in proper names, was probably a variety of *ngana* and *ngola*; for *nda* and *nga* are interchangeable, and so are *na* and *la*.

JI-NDEMBU is the plural of *ndembu*, which is the title of a chief or king who has other chiefs under him as vassals. This title is used between the *Mbengu* and



Loji rivers. The principal *ndembu* chiefs are Mbamba-Mbuila, Nambua-Ngongo, Kingengu, Kazuangongo, Ngombe-a-Mukiama, Kibaxi. They form two confederations, and all hold more or less together to resist the encroachments of the whites.

MBANZA. All over the Ki-mbundu language field *mbanza* signifies the residence, or court, of a chief. Among the I-mbangala, and some of their neighbors, *mbanza* is, concurrently with *Kalunga*, the title of any chieftain. In the U-mbundu language field the court is *o-mbala* and the chieftain *se-kulu* (old father). The latter term is also current among the I-mbangala, and is often used in Kimbundu for "uncle." In the Ngola Kingdom a duke is called *mvunda* (in Portuguese spelling *vunda*); a count is *Di-kanda* (in Portuguese spelling *Canda*); a baron *Mbanza* or *Kalunga* (in Portuguese spelling *Banza* or *Calunga*). These titles should not encumber the maps.

SAMBA. This popular Bantu name deserves a special investigation of its history, as it is no doubt the etymon of our Sambo. Its meaning is not clear. In Kimbundu *Ku-samba* is "to greet a chief by clapping hands," and in Christian parlance "to worship, to pray."

NGONGO. This name recurs constantly in proper names, either alone or in combination. It has three distinct meanings: (1) the country round about one; (2) the misery of life; (3) a twin, named after his spirit. In *Tala-mu-ngongo* (look at the country) the meaning is clearly that of (1), for that is the natural cry of one standing on the edge of that precipitous depression, as his eye sweeps over the Kuangu valley.

In most other cases *ngongo* is probably the spirit *Ngongo*, which governs the birth and life of twins, and after which they are named.

MBONDO, a frequent name, is the *Adansonia digitata*, the monkey breadfruit tree.

MUTAMBA is a tamarind tree.

MULEMBA is a wild fig tree.

KISOLE is another kind of a sycamore.

MBANGU is the name of some high mountain in all districts of the Ki-mbundu language field. At Malanji the chief of the Mbamba tribe is called *Bangu* (not Mbangu), and most travellers have thought, erroneously, that the mountain got its name from the man.

NZAMBA is "elephant."

NZAMBI is "God."

NZUMBI is the angry spirit of a deceased person, haunting the living in order to hurt them.

KILUNDU or *Kalundu* is the generic name of inferior spirits, usually termed gods.

MABUBA (*mupa* in the South) is the name of rapids or waterfalls.

KALUNGA, before another name, is, in the left Kuangu basin, the title of a chieftain; therefore "Lord." Near the coast the word signifies only the ocean or the under world, the spirit world, death, eternity.

In the southern Kuanza basin and further south, many names of rivers have the prefix *Ku*: *e. g.*, Ku-anza, Ku-tatu, Ku-nene, Ku-bangu, Ku-ito, Ku-angu, Ku-iji. North of the Kuanza River many rivers have the prefix *Lu*: *e. g.*, Lu-kala, Lu-xilu, Lu-tete, Lu-iyi, Lu handa, Lu-eji, Lu-andu.





